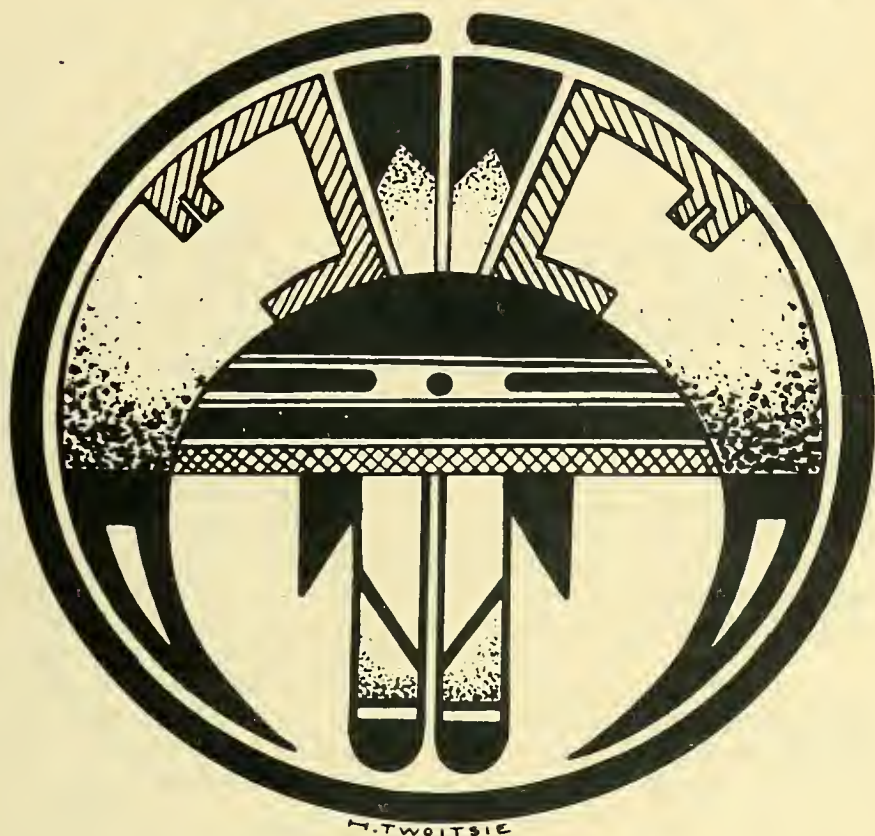


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INDIANS AT + WORK



· APRIL 15, 1936 ·

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN · AFFAIRS ·
WASHINGTON, D. C.





I N D I A N S A T W O R K

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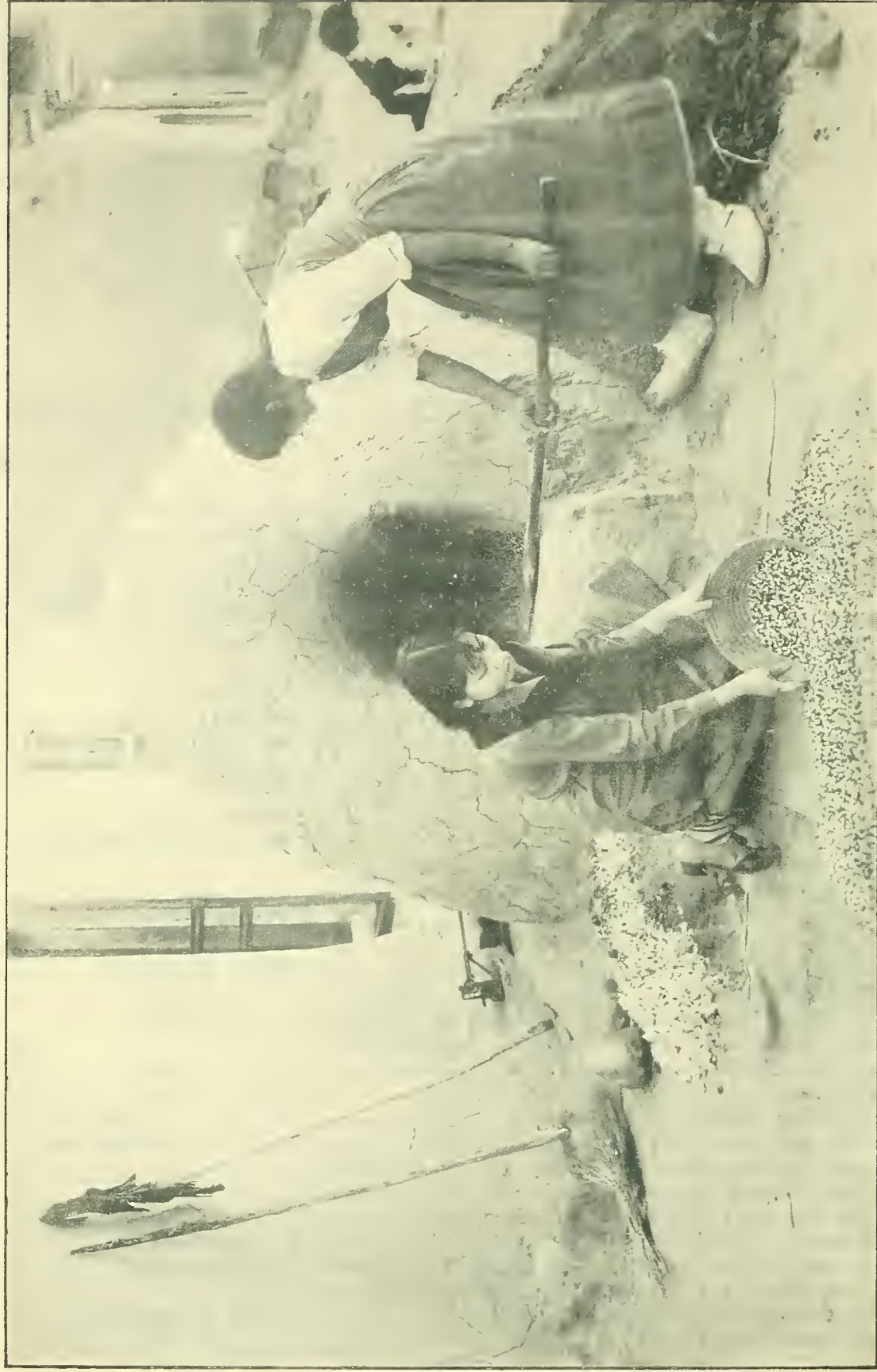
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SANTA FE INDIAN SCHOOL GIRL SCOUT ROASTING CORN AT SAN JUAN PUEBLO, NEW MEXICO



Photograph By T. Harmon Perkhurst, Santa Fe



• INDIANS • AT • WORK •

A News Sheet for Indians
and the Indian Service

• VOLUME III • APRIL 15, 1936 • • NUMBER 17 •

By Associated Press March 26: "A darkening dust-storm billowed eastward from Oklahoma tonight

"Silt and sand cut visibility to zero at Springfield, Colorado

"Streets of Guymon and Beaver, in the Panhandle, were deserted While the dust-laden winds swept through the streets in Oklahoma City, Governor Marland announced an attempt to unite southwestern states in a war on soil erosion L. D. Richey, Oklahoma Game Warden, said the dust-storm had blinded birds and rabbits Tinted snow, rain and high water varied the weather-flooded picture in midwestern states today."

Meantime, the eastern states were counting the immediate costs of their recent flood to be \$500,000,000. The soil torn loose by the flood and swept away represents another five hundred million dollars, more or less.

* * * * *

With the following facts the Indians are now confronted. The Indian population is growing faster than any other population in the United States. The excess of births over deaths is 9.2 per thousand per year. That, if it continues, would bring the Indian population back to the pre-Columbian level in a hundred years.

The outright losses of land area by Indians have been stopped. But with a rising population, they face a continued shrinkage of their soil values.

Not everywhere is this the case. Some tribes - a few, as yet - actually have stopped soil wastage and have commenced to build up their land. Laguna and Acoma Pueblos definitely are engaged in a winning fight. The Navajos, if they can only maintain their effort, are now better than holding their own. The Walapais have taken independent action to save their range. But viewing the whole Indian area, it still is contributing its part to those destructions which, if they continue unchecked, will destroy the United States within three lifetimes.

Most people who see their land go to wreck can have at least the illusion of an escape. They can think about moving on to somewhere else, to regions where destruction has not yet gone quite so far. But Indians cannot have that illusion. Their destiny is where they are. And their population is rapidly increasing.

It is in their power, even within their existing land areas, to build their resources up year by year. And it is in their power to be indifferent, and to watch their last lands fade from under their eyes to barren land.

The subject of land use and of conservation necessarily is the dominating emergency of Indian life. Every schoolchild should know about it. Every adult group should know about it. And there is something for each and every Indian to do about it. There is something for every American to do about it.

* * * * *

The challenge to rural America is the challenge to the Indians. No other population is equally well situated to meet the challenge.

No other group - owners of land - has the important advantage of tax exemption. It is the steady drain of the property tax which has forced the clean-cutting of timber. That same steady drain has discouraged the conservative, long-range use of land.

Again, no other population group has that supplemental resource of many, and potentially all, of the Indian tribes. I refer to arts and crafts. Let the Indian arts and crafts be fully developed, and they can afford to be less hard on their land.

Again, very few populations in the country are community-minded to the degree that most Indians are. The spirit and ability for conservation work are dependent on community-mindedness.

Again, few elements of the population, are empowered for responsible community enterprise as the Indian tribes can be empowered through taking advantage of the Indian Reorganization Act.

Again, nowhere is there a system of schools as free as is the Indian school system to make the realities of the environment into textbook subject-matter, and subject-matter of school projects. No schools are, potentially, as free to meet the realities of life as are the Indian schools.

And as the most important underlying advantage, Indians by and large are still very close to nature. City life, technology, and the leveling influences of the press have not yet cut across, dividing the Indians from the earth. Most Indians still feel toward the earth the way children feel and the way our white ancestors felt three or four centuries ago.

Yes, there are many advantages which the Indians have over other populations, and these advantages, if the will to immediate action be added on, can make of the Indians the leading pioneers in the most important task of the country.

That task is to salvage and re-create the basic resources, and to identify human happiness with the wise and affectionate use of the earth.

JOHN COLLIER

Commissioner of Indian Affairs

NOTICE

Responding to an inquiry from that fine Indian newspaper The Tushkahomman, Commissioner Collier has furnished a somewhat detailed statement as to the policies of the present administration toward religious liberty among Indians and toward religious instruction in the schools. Reprints of the statement may be had from the Indian Office.

IRRIGATION OF PIMA LANDS

By A. E. Robinson

Superintendent of Pima Agency - Arizona.

Down in southern Arizona, there lives an Indian tribe, the Pimas, who some ten centuries or more ago started an irrigation system by diverting the silt-laden waters of the Gila River on their lands. The first white man to visit the Pimas was Father Kino, a Catholic padre, who came to their reservation in 1694. He found them peaceful irrigation farmers, tilling their fields and living chiefly from the products of the soil. This was in marked contrast to the desolation of the desert which surrounded them on every side. They received him as a friend just as history has told us, they always received the white man. Never has there been a time when the hand of a Pima was raised against his white brother.

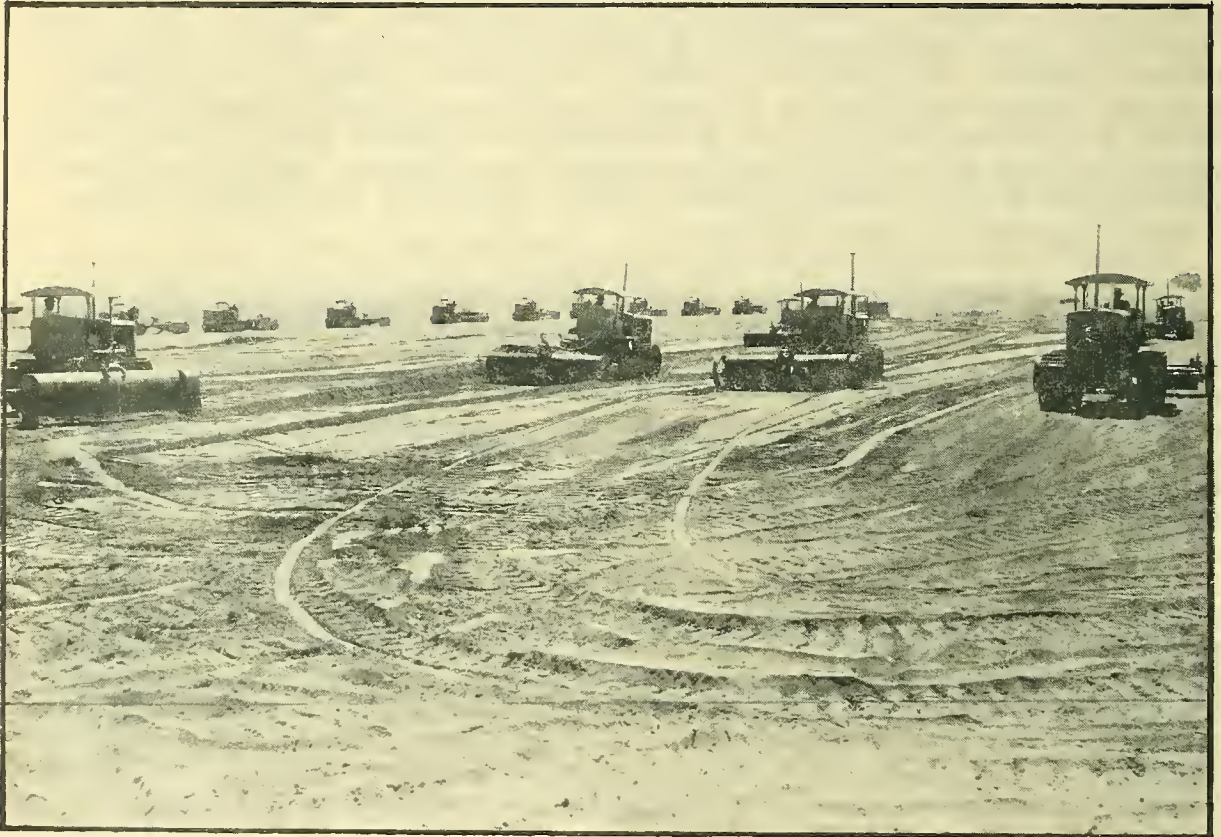
These early padres introduced cattle, horses, wheat and many other new things to these people. Wheat soon took the place of corn as their principal food. They parched the grain, ground it on their stone metates and then soaked the sugar from the mesquite bean and poured this sweetened water over the wheat making a thin gruel which they called Pinole. This food is greatly enjoyed today by the old people. From time immemorial these people have been tillers of the soil and today with the financial assistance of the government, they are completing their project.

Thirty-four heavy duty tractors are uprooting the mesquite and ironwood trees which have stood for generations, tearing away the sage and other brush, hauling great dirt-moving machines which carry as much earth at one load as 150 of these early canal builders did. Their only machines were stone hoes with which they scraped the earth into a basket and then laboriously carried it up the bank to be emptied. In many places, the shifting sands of this desert country have completely obliterated these old canals, but in the process of leveling this land for irrigation we frequently cut through the sand deposit and uncover the canal itself. Then it seems as if a great pencil had drawn a black mark across the land for the old silt still remains black as when deposited there centuries ago.

The Pimas' land made rich by the silt of the Gila has always been excellent wheat land, and we find that during the Civil War they were able to spare many thousand bushels of wheat to the U. S. Army. This almost proved fatal to their existence, for after the war, white men came and settled above the Pimas and diverted the water from the river on to these newly settled districts until there was only a bed of dry sand where the Gila had once flowed through the Pimas' country. Through no fault of their own, but by the right of might, this was imposed upon them. Then ensued about sixty years of hardship and poverty for these people.

I came to live with them fifteen years ago and I know the struggle they have made - uncomplainingly. However, on June 7, 1924, Congress authorized the building of the Coolidge Dam and the flood waters of the Gila were impounded so that they might be released as needed for the Pimas' lands.

Then when it was found that through idleness these fields had grown to trees and brush and that erosion had rendered them non-irrigable, the E.C.W. again came to the aid of the Pimas and placed machines, engineers and others to help them rehabilitate their fields.



A Fleet of Twenty Diesel Fifties Are Leveling the Land For Irrigation

We have worked out the following method or routine for developing this land for irrigation. First, we remove the trees either by fastening a heavy cable around them and then pulling them out with a heavy tractor, or by digging them out. Then we go over the ground with an implement which we designed on the job and have called a brush drag. It is a great steel triangle with a base twenty feet wide and an altitude of thirty feet fabricated from discarded railroad rails. This implement weighs several tons and when drawn point forward with the draft attached ten feet back from the point, it very effectively removes all brush.

Following this equipment and attached to it, is a huge rake which rakes up the branches and stumps of trees and brush which this drag has torn out and leaves them all piled very much like a farmer piles his hay. Then one of our Pima gang foreman sends in his crew of men to burn these brush piles. This leaves the ground perfectly bare and with all the surface irregularities exposed which the rains of many winters and the winds of many hot summers have left upon it.

The next operation is to disc the land in order to loosen the surface. This is done with a disc which cuts a strip thirty-three feet wide and covers one acre of ground every six minutes during the eight hour day. When the surface is thus loosened, the ground is "floated" or dragged with a heavy drag forty feet long and twelve feet wide. This implement, which was also developed on the job, cuts off the high spots and deposits them in depressions and thus reduces all minor irregularities and more definitely exposes the true contours of the land.

Next, the area is cross-sectioned, that is, survey stakes are set in rows one hundred feet apart, cross-sectioning the field in each direction. Then an engineer "shoots" the field which is usually a forty acre unit, that is, he takes elevations at each cross-section stake and from his field notes he constructs a contour map. From this map the cuts and fills are computed by which the field is reduced to an irrigable grade.

The cross-section stakes are then marked with the cuts and fills as computed, and they direct the operators of the dirt-moving machines in their work. The next step is the moving of dirt which is the major task of the whole development. It is accomplished by the use of from twenty-five to thirty ten foot rotary fresnos and hydraulic dirt-movers which literally picks up the high ground and deposits it in the depressions until the proper irrigable grade is obtained. These dirt-movers are powered by the largest fleet of Diesel motored tractors in the world operating on one job, and are operated principally by Pima Indians whom we have trained here on this job.

When these machines have finished, the field is like a great billiard table, as one of our distinguished visitors once remarked, for these men are experts in their line of work. Then one of our Indian survey crews sets lines of stakes thirty-three feet apart across the field and ridges or borders are then thrown up to control the irrigation water on the land for the border system of irrigation is used on this project. Finally ditches are cut on the upper end of the field and proper irrigation structures are installed by another crew which is one hundred per cent Indian.

As each field is finished, we move on to the next. All buildings are on steel shod skids and when moving is the order of the day, a tractor hooks on to the field office, a service house or a shop building and everything moves west. We started this land development on the east boundary of the project and are now within a few miles of the west boundary.

Last year, on lands previously developed, we cut many thousand tons of alfalfa hay and pastured as many as 6,500 head of cattle at one time. Also every Indian farmer raised a goodly portion of the food he ate on his own farm which is an objective we are all working for.

The development of land is not the only thing we have accomplished on this project. In the field we have developed many of our Indians into rodmen, chainmen, mechanics, grader operators, Diesel operators and so forth. In our portable field shops we do all the overhauling and repairing of our machines. Also, we have made this a Diesel school for our own Pimas and other Indian young men who are interested in this new type heavy duty tractor.

The shop is in charge of trained mechanics; men who have been with us for years and who have shown their interest in developing the Indian youths who have come to them to learn. They have their instruction books, but this school is more practical than technical, and the main course is "hard work." A tractor goes down in the field and is sent in for an overhauling. These boys tear it down, repair and reassemble it with the least possible loss of time, and a mechanic directs and checks their work, for it must be a reel job and this machine must take up its burden where it left off at the earliest possible moment. So the job moves on and with the close of this year these people will again have wrested their homeland from the desert.

If you should ever pass through the Pimas' country, you will find them as Father Kino found them, for they are still peaceful irrigation farmers tilling their fields and living chiefly from the products of the soil.



Making Hay

"40 MILE" I.E.C.W. CAMP

By George C. Walters

"40 Mile" I.E.C.W. Camp - Browning, Montana

"40 Mile" Camp is one of the I.E.C.W. camps on the Blackfeet Reservation which is quartered with a busy crew the whole year around. When the first C.C.C. camp was established for white recruits in Glacier Park, "40 Mile" was built for the reservation men near the Glacier National Park boundary on the "40 Mile Creek" on account of its rapid flow down the side of Mount Henry and across the little flat where the camp is built.



Summer Scene On Two Medicine Lake

The camp is in the Two Medicine Valley not very far from the lake and is one of the most beautiful spots on the reservation. Fishing is good in the creek and in Two Medicine River during the summer and during the winter in the lake fish may be caught through the ice.

This winter there are about ninety men in camp. The work of clearing the burn-over timber area continues from the summer and at the present time, teams are used to pull the logs from the outer edge of the work area to central trails where they are picked up by cats and tractors and pulled to the flat

near camp. Here a crew mans a power saw and cuts the wood into stove lengths where it is available for anyone from the reservation who needs fuel. On return trips from the camp to the agency, trucks are loaded with the stove wood and is hauled to the agency supply yard at Browning where it becomes available for the needy in town.

In spite of heavy snows since New Year's, the road from Browning to the camp has been kept open by a cat with dozer. The dozer makes daily trips to and from camp as continuous snowfall or wind closes the road and traffic must follow the dozer each day to make the trip.

As soon as the ice on the lake had frozen deep enough, men sawed ice from the lake and the trucks hauled it daily on return trips to Browning and thus the winter supply of ice was put up for agency use next summer.



"40 Mile" Two Medicine Camp

The camp is made up of fifteen cabins, part of which is hidden by the big trees beneath which it is built. Then there are a number of other buildings including a large recreation hall, nurses' station where a trained nurse lives, a large garage for trucks and power motor equipment, a shop where art welding is done by electricity, and last but not least in importance is the big kitchen and dining room.

water supply is furnished from a gravity line which was laid to a reservoir above the camp. The reservoir was built by the boys in the early fall and winter at odd times when there was nothing else to do. This furnishes ample supply so that clear snow water is always on draught and the big bathroom is always ready for the lad who wants a good hot bath.

The camp is lighted by electricity from a local plant. The

During odd times this winter some of the boys are trapping ermine, fox and mink. This art and pleasure produces additional funds and a lot of interesting sport. Life in the camp is resulting in quite a bit of constructive work of value. It offers employment to a number of men.

* * * * *

MR. WARD SHEPARD GOES TO HARVARD UNIVERSITY

The Indian Service releases Mr. Ward Shepard to Harvard University with a mixture of pride and regret. Mr. Shepard goes on leave of absence to direct the Graduate School of Forestry of Harvard University and the Harvard Forest. He will come back to the Indian Service, it is hoped, and in the meantime his influence will not cease to register. By John Collier.

COMMUNITY LIFE IN ALASKA

By Charles W. Hawkesworth

Assistant Director of Education for Alaska.

Schools maintained in Alaska under the Office of Indian Affairs are definitely community centers. The numerous duties of teachers in these schools far exceed those usually associated with the designation "teacher." The schools function for the benefit of adults as well as children and the teachers are, of necessity, called upon to perform practically every duty by which civilization contacts a primitive people.

Appointments to vacancies in the native schools are now made through the United States Civil Service Commission and the requirements for teachers specify that an appointee must be a citizen of the United States and a graduate of a university or college of recognized standing offering a four year course.

In former years it was the practice in the native school service to recommend for appointment to positions as teachers, certain outstanding natives of Alaska who were only partially prepared for the positions of leaders in Indian communities. That practice has changed. Now the Indian Office assists worthy young native men and women to secure full preparation for their profession, by granting educational loans. During the past year, eight promising young native students received these loans and attended five different educational institutions. Seventeen others have applied for the loans this year in order to continue their professional training.

The number is not large, but it is the beginning of a well-formed program, that the Indians of Alaska, who number more than half of the entire population of the territory, secure well-trained leaders from among their own people.

During the past year 99 schools were maintained with a total enrollment of 4,299. This total includes two vocational boarding schools and a school for the blind. A staff consisting of 186 teachers was employed, 24 being members of the Alaska native races.

During the summer of 1934, a conference of all educational representatives of the Seward Peninsula and the Northwestern Districts, reaching as far north as Point Barrow, was held in Nome. This demonstration school was the first of its kind ever held in Alaska. Another was held for the teachers of the Central District and the Eklutna School last summer. The extension division of the University of Alaska assisted at the Nome demonstration school, as they also did at Eklutna.

As a result of their participation, with particular emphasis upon the cultivation of gardens, practically all communities, as far north as Shungnak on the Kobuk River, have now a variety of hardy vegetables. The Indian Office furnishes seeds wherever the local people are interested and cannot secure seeds for themselves.

At Ketchikan, Cordova and Nome, special emphasis is placed upon activities dealing with the arts and crafts, under the direction of the teachers. These three schools have encouraged native arts to such an extent that in each community individuals have now established independent shops of their own. These are of particular interest to the ever increasing number of tourists who visit Alaska during the summer months.

Specializing in the work of vocational and industrial education are the two boarding schools of high school level, Eklutna Industrial School and Wrangell Institute. Enrollment in these schools is limited to the boys and girls who have received their grade school education in their local villages and will especially benefit from the training offered in these two institutions.

Eklutna, being in an agricultural district, features gardening, as well as mechanics and machine shop work. Wrangell Institute is located in the fisheries district and has developed special courses on the life of the salmon which includes investigations and studies on the method of procuring salmon, canning, preserving and marketing. This course is of most practical value as salmon, more than any other resource of the territory, is the chief source of revenue and the basis of native existence.

The economic condition of the native of Alaska is with each passing year becoming more acute due to his contacts with civilization. He is losing the resources which a bountiful nature provided in fish and game and finds it most difficult to secure employment in the usual vocations open to white residents of the territory. He is a victim, in many instances a willing victim, of excesses resulting from the present liquor traffic.

To assist the native to maintain his former social security and adapt himself to the changing economic conditions, the appointment of a supervisor of social welfare has been secured.

The relief program, carried on during the past year, has benefited many native families as it has white families in the territory. A real interest exists in families for the education of their children. Local school committees are maintained and, through the welfare program, adults as well as children are constantly taking advantage of leisure time to better prepare themselves for the changing economic situation.

Petitions are constantly being received for new schools. There are at present requests for 27 additional schools in communities having reported available enrollments of from 20 to 75 pupils of school age. Requests for these community school centers are contained in the budget estimates and it

is earnestly hoped that at least ten new schools will be approved each year until all sections of the territory are provided with educational facilities and that, within a not too distant future, every child in Alaska, irrespective of race, will have the privilege recognized as his right -- an education to prepare himself as he matures to meet the acute problems of life.

* * * * *

RAILROAD ATTORNEY OKAYS FORT HALL CONSTITUTION

The Fort Hall Indians are fortunate in having as a friend Mr. C. R. Gray, President of the Union Pacific Railroad. They submitted to Mr. Hall, through Mr. George La Vatta, Indian Service Field Agent, their proposed constitution and by-laws, with the request that he give his opinion as to its merits. There follows below a copy of Mr. Gray's reply containing the opinion of Mr. J. M. Souby, Western General Counsel for the railroad.

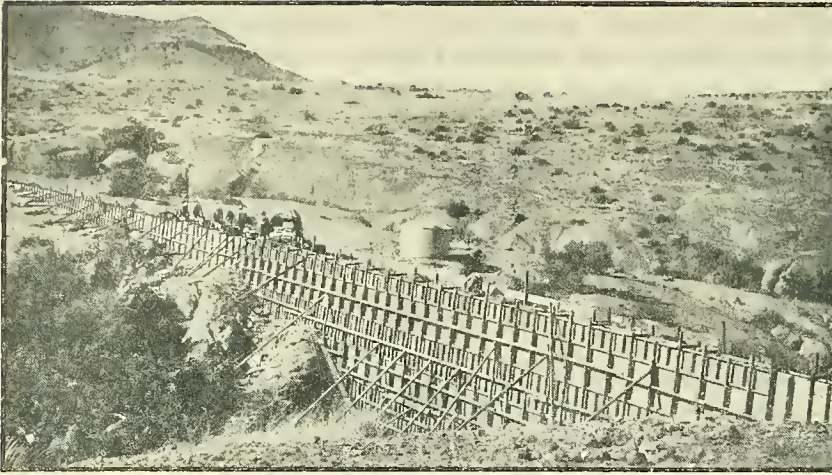
"Dear Mr. La Vatta: Since the receipt of your letter of February 12th I have asked our Western General Counsel to very carefully consider the constitution and by-laws which have been prepared for approval by the Shoshone-Bannock Indians of the Fort Hall Reservation. This has now been done and I hasten to send you by air mail Mr. Souby's letter dated February 20th in which he states:

"It is my opinion that these documents are well designed to enable the tribes in question to take advantage of the opportunities for self-government granted by the Reorganization Act of June 18, 1934, as amended June 15, 1935, and will not operate to deprive the Fort Hall Indians of any liberties or opportunities to control their own affairs and assets.'

"You are at liberty to use this letter if you wish."

(Signed) C. R. Gray
President

FROM SAN CARLOS, ARIZONA



Five Ply Veneer Form For
Concrete Dam.

Tank 31



Section Of Truck Trail.

MR. E. R. FRYER APPOINTED NAVAJO SUPERINTENDENT

The appointment of Chester E. Faris, who has been superintendent of the Navajo Reservation, to the position of Field Representative of the Commissioner of Indian Affairs, with headquarters at Washington, was announced by Secretary Ickes of the Department of the Interior.

To succeed Mr. Faris, E. R. Fryer has been appointed superintendent of the Navajo Reservation. Mr. Fryer until now has served as assistant to the superintendent of the United Pueblos Agency, in charge of land planning and land use.

Mr. Fryer is being succeeded in the United Pueblos jurisdiction by C. W. Wright, who has been acting as immediate assistant to Mr. Fryer in that area. Secretary Ickes, in making the announcement, stated:

"The developments under the Indian Reorganization Act and other new policies, affecting more than 180 tribes, have thrown upon the headquarters staff of the Indian Office a greatly increased burden. Probably more than any other field superintendent, Mr. Faris through long experience knows the many reservations and their problems, and he has long been valued as an official whom the Indians in many tribes consider to be almost one of themselves. The transfer of Mr. Faris to the Washington Office, with responsibilities in the whole field of Indian endeavor, has been under consideration for some time.

"Mr. Fryer, in assisting Superintendent Aberle in her work among the sixteen Pueblo tribes, has shown an ability to lead and organize Indians and to direct a large technical personnel in the essential matters affecting land use, irrigation and flood water farming, range control and economic planning. These matters are, and for a number of years must be, of controlling importance on the Navajo Reservation.

"Mr. Fryer before his transfer to the pueblos had worked for two years among the Navajos and he knows their viewpoints and their problems. The fast multiplying Navajo Tribe, with its multitude of live stock, has increased beyond the human and the animal carrying capacity of the reservation as now developed. The range has deteriorated through over-grazing and the absence of range management. Newly formed gullies have drained out the underground waters and have destroyed thousands of acres of farming land.

"It is possible to salvage and rehabilitate the Navajo range. Many thousands, even hundreds of thousands, of new farm acres can be brought into use by irrigation and flood water farming. The damaged range can be restored. It is entirely necessary for the Navajo Tribe to diversify its industries. Adequate appropriations are being supplied by the government to accomplish these results, but the final responsibility must rest upon the Navajo Indians themselves. Primarily it is this emergency which has caused me to choose Mr. Fryer for the Navajo task."

CHOCTAW INDIAN TRUCK TRAIL

By Bennett Sittel, Assistant Leader

Five Civilized Tribes, Oklahoma



Working On The Truck Trail

Down in the southeastern part of Pittsburg County, formally known as Toboxie County in Indian Territory days, there is being constructed a trail that will be known as the "Choctaw Indian Truck Trail." It will be built down among the great range of mountains known for ages as the "Jack Forks." The trail begins in the valley of Jack Forks near a little town known as Weathers. It will connect the Hartshorne-Tuskahoma road, better known as the "Savage Highway" to the highway that runs from Kiowa to Daisy.

This will be one of the most scenic drives in this part of the country. It will be down in the fertile Jack Forks Valley and over and around one mountain range known as "Ball Mountain." There are the small streams with their dark blue water, the huge rocks along the hills and the giant pines that are so plentiful in this part of the country.

The valley that I have spoken about is very beautiful in the spring. With all its wild flowers and green grass, the singing of the birds and the barking of the squirrels and the inhaling of that most refreshing atmosphere that Mother Nature produces, makes one think of the Garden of Eden. That is not all, there are the streams with their plentiful supply of fish and the woods with their bountiful supply of game. This is an ideal place for hunting and fishing - the sport that the Indians and most white men like.

Now back to the nature of this truck trail. Don't be misled by the idea that this is merely a trail. This will be a well constructed trail that will compare with any county road that has been built in this part of the country. This trail will be eleven and five-tenths miles in lengths. It is the only trail of its kind ever to be built entirely by Indian labor in this part of the country. The entire group that has any connection with the constructing of this truck trail are Indians, from Supervisor to common laborer.

The building of this trail will not only benefit the country by opening a vast territory so the people who live here will have a shorter route to nearby towns, but will enable the inhabitants of this country to protect



Clearing Right-Of-Way, Choctaw Indian Truck Trail

their gorgeous forest that grows here. They will be able to penetrate this country in fighting forest fires that rage here in the spring of the year.

The building of this trail will help the Indians in this part of the country in a financial way too.

These Indians, as we all know, have been in hard shape the last two or three years. They have been without work and the

failure of their crops has caused them to be quite destitute. This work will enable them to purchase the necessary things they need and to make a crop this year.

* * * * *

EXCERPT FROM A WORK-REPORT

By Margaret Welpley Fisher

Collaborator, Consolidated Chippewa Agency, Minnesota.

"Perhaps the best news of the week comes From Vineland, the principal settlement of the Mille Lac Reservation. You will remember that a month ago I encountered extreme poverty and a very beaten spirit there. Just after I left the general council was held, and a WPA project started up on a \$40 a month basis, with four days work a week. Under these two stimuli, despair is giving way to a new spirit down there, I am told. They are giving their labor and buying the necessary materials (each man is contributing 50 cents) for the repair of their dilapidated old dance hall, which will also serve for council meetings. They are taking an interest in the repair of their homes, and the women have organized a sewing club, held a Thanksgiving Party and are planning a Christmas Party. Best of all, this seems to have come about through internal leadership and a newborn hope that the future will and can be different from the past. I am inclined to give much of the credit to that fine general council on reorganization.

"It might be well for this information to have the same dissemination which the early gloomy picture had. Not that the millennium has come to Mille Lac Reservation - the group opposed to the Reorganization Act are still opposed - but it is a significant trend, I believe."



Eagle Dancers Of Cochiti By Tonita Pena (Quah-Ah)

THEIR CULTURE SURVIVES*

By Margretta S. Dietrich

In 1901 Kenneth M. Chapman, now acting director of the Laboratory of Anthropology in Santa Fe, walked into a trading post in Pueblo Bonito. Standing before the broad counter he looked up and saw what he recognized at once to be very accurate pictures of Navajo ceremonies. Drawn with red and black pencils on the ends of cardboard boxes were dance figures with their Yeibechai costumes surmounting feeble little legs.

"Who did them?" Chapman inquired, interested, - actual pictures of ceremonies being rare thirty-five years ago. "Api-Begay", someone grunted. (Son-of-Milk.) "What does he do?" "He doesn't do anything - he's an artist," they said. Chapman found his way to Api-Begay's hogan. Api's wife was a weaver. The Navajo himself sat in the middle of the room with his legs stuck through a box that was drawn up over his thighs; there in the dim light he drew his queer and very important pictures.

"Will you draw some for me?" the scientist asked. "Yes. How much you give me?" "How many you want?" Chapman said as many as he could get, handing out a box full of colored crayons. "You could have knocked Api's eyes off with a stick - they bulged so," Chapman said later. The artist set to work and before the afternoon was gone had produced quite a handful of

drawings. That, so far as we know, was the beginning of what is today known as modern Indian painting. Api-Begay died years ago.

Today the Navajos who paint in water colors confine themselves mainly to horses and hunt scenes, the perfection of which would put to shame their forefathers. Painting a portable picture confined by a frame is a European idea which developed in recent centuries, replacing to a great extent the art of painting on walls.

The Pueblo Indian of New Mexico never reached the extensive culture of painting on animal skins that the Plains Indians did. His paintings on buffalo hide shields, sensitive and rich in color, are rare. His efforts were turned to the permanent habitation, the sacred ceremonial house, the cliff wall, and the cave ceiling. Recently, near Bernalillo, an old Kiva site had been excavated, on the walls of which were twenty-nine layers of plaster. In those layers at different stages mural decorations in six colors had been painted. The dance figures depicted averaged four and one-half feet high, ceremonially garbed in Pueblo dance costume. The University of New Mexico has removed the wall section for better preservation.

At the Rito de los Frijoles, in the two hundred smoke-blackened caves, over one hundred pictographs have been recorded; animals, katchinas, dance figures, human hands and so forth. On the cliffs above earth colors preserve for eternity the painted symbols of those early people.

Everywhere throughout New Mexico, your winding road will reveal carved and painted rocks; sun symbols, deer hunts, human figures, hands, scrolls. A circle is a sun, a face is a moon, crosses are stars, dotted and horizontal lines are rain, triangles are symbols of life. They tell stories



of age-old ceremonies, the passing of a clansman who has left his totem, the good fortune of a hunt, where for instance, in the village of the Great Kivas near Zuni, a deer is drawn, it is said to propitiate the spirits of the animals slain and to attract others to the community. Lizards, frogs, horned toads pictured with a flute player interpret the rain priest.

Petroglyphs, the paintings on stones, reward the search at Puye. The artist, whose medium was so hard, whose apparently unscalable cliff was the scene of hours of labor, has left for generations to view, and the unappreciating to mar, a portrayal of the stealth of the turkey hunter or the grace of the growing corn plant, suggesting the best Chinese or Persian art. Possibly, as the white man came, more and more the ceremony left the open country for the privacy of the kiva. Sacred recording confined itself to painting on inner walls. But the Indians never stopped painting. Today Santo Domingo paints horses on its church, Taos Pueblo renews the strange plants painted on its Catholic altar.

Painting is symbolic, sacred, the natural outlet of an artistic people. They eat from painted pots, they dance with sacred colors painted on their torsos. If you have ever watched an Indian in a trading post ponder over the color choice he makes in a handkerchief, you know how vital every addition of color is to the scheme of his complete dress.

Each of the four cardinal points by which ceremonially the Indian lives has its sacred color. He has always had a precision in drawing - because he has made his sand painting or his piece of pottery in the act of a religious ceremony, a matter in which he cannot for an instant be uncertain. His tools have been the stream of fine sand pouring steadily from the crack between his thumb and his forefinger, or the frayed bit of yucca serving as a brush with which to apply cross-hatched lines on a piece of pottery, so even, so fine as to appear more woven than painted. Wherever a smooth surface - bare cliff, plastered wall, smoked cave - the Indian has been tempted to place his decorative prayer.

When the trader began receiving an abundance of cardboard boxes the Navajo, Api-Begay, took the squares of smooth, light weight, receptive board and did that most natural thing - drew upon them. About 1910 Dr. Edgar L. Hewett, Director of the School of American Research, found in San Ildefonso Pueblo one Crescencio Martinez doing the very same thing - drawing single figures of buffalo dancers, eagle dancers, on the pristine cardboard box ends. From the day that Dr. Hewett provided Crescencio with a box of school children's water colors and a pad of paper San Ildefonso began its career as the font of modern Indian painting. Today, because of its arts and crafts, it has the highest pro rata income of all the pueblos.

About 1915 when work was being done by excavators on the Pajarito Plateau and Indians were being employed for the dusty job, a man was released from his work because of his tubercular condition. That man was Alfredo

Montoya who, too, began the intricate job of recording from memory the ceremonial life of his people. His drawing tradition was true, symbolic, direct; extraordinary in color and movement. Indifferent to European laws of perspective, placing simply that which was in the distance above that which was in the foreground, Alfredo followed in Crescencio's footsteps.

Then Alfonso Roybal (Awa Tsireh), Crescencio's nephew, appeared. When he came riding into Santa Fe on his red pony with a neatly packaged flour



Conventionalized Animal Dancers Of Awa-Tsireh
Collection Carlos Viera

sack of drawings under his arm, Miss Alice Corbin Henderson would buy them from him. Miss Amelia Elizabeth White, now director of the Gallery of American Indian Art, introduced modern Indian painting to a discriminating New York public. By 1919 there was a showing of Indian water colors in the Arts Club of Chicago. The style, in every instance, was traditional; decorative in color and pattern, symbolic in detail. The artists had not only the criticism of their own people to

face, but the frown of the Great White Father who in that primordial year would have naught of them or their art or any of their ilk who professed a tradition of the past.

In the Indian schools as late as 1928 Indian children were prohibited from painting Indian subjects, until a certain Congressman expressed a sentiment, slow but sure in coming to the surface: "Who wants to go West to buy a picture painted by an Indian of three apoles on a plate?"

But those winters of the World War were difficult. Crescencio and his wife moved into Santa Fe to work for the Rocky Mountain Camp Company that had the old "La Fonda." Between grooming and feeding horses Crescencio painted. Though his draftsmanship has been bettered no one has ever excelled his color.

Tonita Pena, a San Ildefonso girl, added her name "Quah Ah" to those early painters. And Oqwa Pi of the same village, began his amazing studies of visual memory. In 1922 Dr. Edgar L. Hewett wrote:

".....the Indian race may attain to a place equal to that of the Orientals, whose art in many respects, such as its flat, decorative character, absence of backgrounds and foregrounds, freedom from our system of perspective, unerring color sense and strangely impersonal character, it strongly

resembles. It has been customary to assert that the Indian as a race is doomed, but no race is doomed so long as its culture lives. When that is destroyed utterly, the soul of the people is dead, degradation through loss of self-respect is inevitable, and the race is beyond hope. But the spirit of the Indian race is still alive. Its culture survives....its greatest day may still be in the future.

"Three full-blooded Indian youths....painting in their own style, developing their own color sense, absolutely free from white influence are being given special encouragement by keeping them in the employ of the School of American Research, enabling them to paint two or three hours a day....protecting them from enthusiastic friends who would send them off to schools."

The boys are Awa Tsireh from San Ildefonso; Fred Kaboti, a Hopi and Velino Shije (Ma-Pe-Wi) from Zia Pueblo.

Crescencio, the precursor, fell - a victim to influenza. Tonita Pena left San Ildefonso to marry a Cochiti man - taking with her the San Ildefonso movement. She is one of the best painters among the Pueblo Indians today. By 1925 the Newberry Library of Chicago was showing a score of Awa Tsireh's water colors. At the Indian School in Santa Fe, a radical thing was done; children were given supplies and permitted to paint what they wished, unhindered. First, Mrs. Elizabeth DeHuff, then Mr. Chapman guided the ship with unparticipating encouragement through the tempestuous twenties. In 1927 Velino, Awa Tsireh, Tonita and Crescencio had paintings at the International Art Center in New York City. In 1928 mention is made of "A group of twenty-four Pueblo Indian paintings now on exhibit in the Public Library in Roswell."

In 1929 a Sunday edition of a newspaper in Madrid, Spain, acclaimed a water color of a "Zuni Basket Dance" shown among the paintings of the Pueblo Indians in the Congress of Folk Arts held at Prague. By 1931 Oqwa Pi (of the village of San Ildefonso) was exhibiting in the Museum of Modern Art in New York City.

But it was September of 1933 before the Indian Bureau in Washington decided upon the need of a department of painting in the Santa Fe Indian School. At the head of it, with the title of teacher of fine and applied arts was placed by presidential authority Miss Dorothy Dunn - who finds her hardest job the dissuading of newcomers from painting tepees beside waterfalls and Indian maidens calling forth love songs. Two years ago the Albuquerque Indian School inaugurated a painting department, and today as a teacher in it is that very excellent Indian artist Velino Shije (Ma-Pe-Wi).

Ninety per cent of the young Indians have to be trained away from the white man's influence, according to Miss Dunn, before memory awakens in them the vast store of their art tradition. Students engage in a long performance of experimenting with tricks of naturalism such as light and shade and perspective and attempts at anatomical drawing before they realize that

those things have nothing to do with the fundamental qualities of Indian art which is in itself simple and undeceptive, quite unnaturalistic.

Doubtless one of the most important works of art from the brushes of modern Indians is that of the murals in the dining room of the Santa Fe Indian School. Olive Rush directed the work of the students and "return painters" from the pueblos. Of the work Miss Rush wrote:



Sun-Buffalo Dancer
By Wo-Peen

"It was he (Chester E. Faris, past superintendent of the school) who asked that the walls be painted to cheer up a rather dismal room where 570 Indian boys and girls between the ages of ten and eighteen gather three times a day for food. Brought to the school from far and near, these bewildered young Indians are thrust into an environment too foreign for us to conceive. When they enter their dining room now they are surrounded by the work of their own people - work so spirited and joyous, so efficiently done, that it must prove reassuring and tend to strengthen the pride of race accomplishment essential to any people. The Navajo child finds himself surrounded and blessed by a rainbow done in the Navajo tradition....the children from the pueblos may look upon familiar dances and daily occupations of their people pictures in bold and beautiful colors."

Since the murals have been completed, it is known at the school that the students linger longer in the dining room under the large areas of color and detail drawn free-handed over the wall. Referring to the dining room the Washington Star said:

"With the museums of the world bursting with the battered remnants of the genius of their ancestors, the youthful artists really are merely proving themselves true to type."

Our effort now, according to Dorothy Dunn, is to do away with the idea that tepees, canoes, warbonnets, scalplocks, swastikas and gaudy colors, arrowheads and ugh-ughs are synonymous with the American Indian. The growing appreciation of a discriminating public is encouraging to those of us who wish to see preserved in all its originality and beauty this native American art. Reprinted by courtesy of New Mexico Association On Indian Affairs.

*The photographs included in this article are furnished by the Laboratory of Anthropology, Santa Fe, New Mexico.

TRAINING IN LAND USE AT THE CHARLES H. BURKE VOCATIONAL SCHOOL

By Herman Bogard, Superintendent
Charles H. Burke Vocational School - New Mexico

The Agricultural Department of the Burke School, under Mr. R. Q. Rushton, Head of the Department, has been conducting a project in range land revegetation along with the regular agricultural training courses. This work deals with methods of reclaiming the badly eroded and denuded lands on which a majority of the students will make their homes. Many check dams of different types have been constructed and a great number of them have been fully silted up by the rainstorms. Contour dikes and ditches, diversion dams, spreaders and so forth have been built for the purpose of slowing up and spreading the run-off flood waters. The silted areas back of the check dams have furnished an opportunity to demonstrate the possibilities of starting many of the more desirable wild fruits, such as plums and berries as well as some species of the more palatable forage plants.

At the beginning of the project work a deferred or rotation grazing plan is practiced. This plan takes out of use each year one part of the area for part or all of the growing season, permitting a seed crop to mature on the deferred area. Burke has grazed yearlong from 800 to 1200 sheep and 50 cattle on this land. A very definite increase in the stand and vitality of the forage can be seen, the carrying capacity in some areas is being increased as much as 50%.

Water development has also had a part in this work; some springs and seeps have been developed for stock watering places, which, together with properly located salting places, aided in getting better distribution of the grazing animals over the area. Some irrigation water development has been completed and more work along this line is being done at the present time. This work consists largely of storage reservoirs to impound the heavy run-off waters in the spring season of the year. The impounding of this water makes possible training in the production of irrigated as well as dry land crops. It is encouraging to note the interest taken by the students in this work. As the students help plan and carry out all project activities they will return home with a working knowledge of this kind of program. This should be of much help in reclaiming the lands of their several communities.



Irrigation Storage Reservoir

I.E.C.W. LIFE AND WORK

By Edward W. Mathieson

Cheyenne Agency, South Dakota

I have been employed by the I.E.C.W. for the last seven months in the capacity of operating machinery used in dirt construction work. I have followed the dirt construction work for the past ten years and my goal has been to achieve a foremanship job among my fellowmen, the Indians.

To see our camp from a distance at night, one would take it for a small town with the lights twinkling through the windows. There are about seventy-five men employed on this project. Most of the men live in small shanties.

The men are divided into different working groups. The majority of the men at this camp are teamsters. Some are assigned to riprap the face side of the dam with rock; others are truck drivers and caterpillar tractor operators. In my observation of my fellowmen working on I.E.C.W. projects, I find that most of them take great interest in their work.

They vie with each other to see which one can get their team out first and truck drivers to see which one can get the best average in a week for the hauling of the most yardage of rock or dirt. Some of the men are becoming skilled in the operation of machinery which will be of great value to us if we go forth to work among the white people.

The I.E.C.W. is teaching us to become more efficient in our work and place our dollars where it will benefit us the most in years to come. We have completed the second largest dam in South Dakota. We are thankful that we can construct these various projects. In the years to come we can point out these projects to our white brethren and say with pride, "this shows what the Indian can accomplish when given the opportunity to do so." We are very thankful to our Commissioner of Indian Affairs and the present administration for making these projects available.

The life and work on these projects is meaning a great deal to us Indians. It has been means to clothe and feed our families properly. Most of us were on the verge of starvation and wondering where our next meal was coming from. The I.E.C.W. appeared on the scene and was a Godsend to us. The I.E.C.W. is teaching us to become self-supporting people.

It has broadened our views on the necessity of sanitation which is very essential in a camp and in our homes. It has shown us what cooperation and group working can accomplish, which we have to learn the value of before we can become self-governed and self-supporting people.

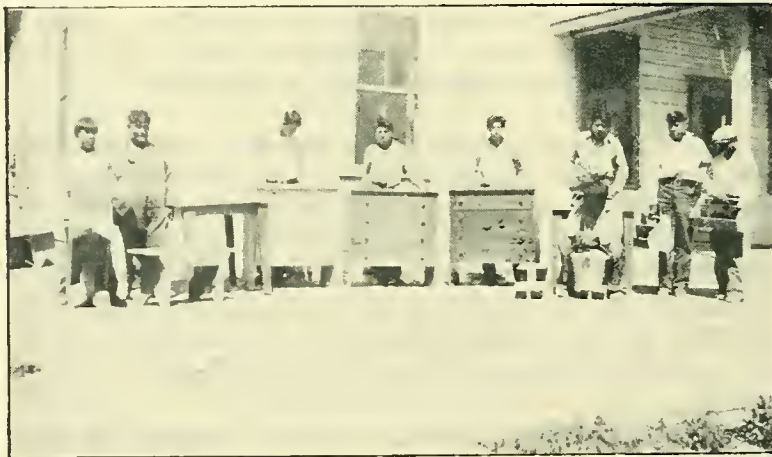
It is teaching us the essentials of the system of regularity and order on our projects which is a step towards our goal. It is showing the world that Indians can work and get along together by working in groups.

There are one hundred head of work horses or more on this project. We have barn bosses and feed men who look after these horses and see that they are grained and fed three times a day. The I.E.C.W. has been a means of saving the majority of our horses from starvation during the past two years of drought.

We hope the I.E.C.W. continues onward until the drought is broken and our range is stocked with horses and cattle owned by Indians. We are giving three cheers for our Commissioner of Indian Affairs and the present administration. (This piece was submitted for consideration in the I.E.C.W. Contest)

* * * * *

STUDENTS MAKE FURNITURE AT WALKER RIVER DAY SCHOOL - NEVADA



Indian homes will be beautified by these fine articles of furniture made by students at the Walker River Day School. Each boy was allowed to choose what he wished to make. Drawings were made of the articles and material bills were figured before actual construction was begun.

Two boys made milking stools, two made benches, two made farm tool boxes and two made tables. Three made bureaus. The articles became the property of the makers upon completion and were proudly taken home at the close of the school year!

BUILDING FOR THE NAVAJOS

By Thomas Benton

Construction Foreman - Navajo Agency

At the time when the government was planning an extensive building program for the Indians, including a number of day schools to be dotted over the Navajo reservation, I filled out an application blank for the position of construction superintendent on one of those building units, and the early part of August found me in Gallup ready to go to work.

After recruiting about 50 men who were to work with me, I found that there were only two in the bunch who understood English well enough to be used as interpreters. Some understood a little but would not try to speak English while most of them spoke only Navajo.

I expected most of them to have already learned English in the government schools but the trader said that it was the custom with the Navajo to send only the dumb ones to school; keeping the bright ones at home to look after the goats. Through my interpreter I said something to this effect, "Boys, your Uncle Sam has sent me here to help you build a school for your children so you can keep them with you and not have to send them off the reservation as you have been doing in the past.

"This school is going to be your property and the government will pay you wages for building it. We have twenty thousand dollars with which to do this job and if we all work hard, in a few months we will have a building here that you will be proud of. I am here to help you. I'm going to do my best and together we can put this over. But if you fail to do your part, I'll get paid for my time and when the money runs out I'll be gone and you will have a half-finished building that will be of no use to you. Now, what do you say?"

There was a murmur and a nodding of heads. My interpreter, Hosteen Nez, turned to me. "They say, 'Good, they work!'" That afternoon two big government trucks full of tools rolled in and morning saw us as busy as a bunch of beavers.

The plan for our school building called for two classrooms with dining room, kitchen, laundry and baths for students, while the teachers' quarters consisted of two combination bed and living rooms, one bedroom, two kitchenettes and a bath. There was also a big double garage and workshop. All was to be built of sandstone with cement floors, making the buildings practically fireproof. The Indians were to quarry the stones and do all of the unskilled labor.

Having once taught school, I found this to be just another school teaching job where you tell them what to do and then show them how to do it. However, the Navajo learns handwork readily and Kodak snaps which I took later, showed quite a noticeable improvement in the masonry as the building grew higher.

The stone around there was unusually hard and I was proud to see those Indians cut, shape and lay it up so evenly. I doubt if any bunch of unskilled white laborers could have equalled them. Some of my workmen lived near enough to come to work from home, but others had to leave their families to look after the flocks and these camped in the chapter house, using the huge fireplace to cook their meals. Mutton from their flocks formed the piece de resistance of every meal, with corn from their fields which they boiled in buckets with the husks on. To this they often added bacon, potatoes and onions bought at the store, which they fried in skilletts over the open fire.

At night they spread sheep and goat skins on the floor for beds. One day I killed a rattlesnake and asked one of the men to help me skin it. He laughed but got back in a hurry. He didn't mind my killing it but would have no part in the affair himself. It seems that the Navajo believes that the spirit of his ancestors may enter the forms of snakes, bears and coyotes as punishment for evil deeds in life and he will not risk offending an ancestor by killing one of these animals.

I found the Navajos unusually honest and I would rather work with them than any other group of laborers I have ever supervised. An Indian likes good tools and I had wondered how our supply would hold out, but at the end of the job, found only five shovels and one lantern missing, and those I loaned to a deputy forest ranger to help fight a forest fire.

It seems that a forest ranger has the power to commandeer the services of any man in the government employ if he is needed to extinguish a forest fire. I loaned a bunch of my men in this particular instance and was prepared to go myself if needed but the fire was small and soon brought under control. To return to the subject of honesty, I was told of a circumstance in which an Indian had stolen something. He was caught and tried before the Indian council, which sentenced him to go to school; that I suppose being the worst punishment they could think of.

A Navajo takes life with a smile. He expects the going to be tough and is surprised only when it isn't. His philosophy seems to be, "Don't worry about today because tomorrow will soon be here. Don't worry about tomorrow because it isn't here yet and above all, don't get angry. That is the supreme insult." He seems to believe in the innate goodness of things.

My water carrier, Silversmith Billy, is a living example of contentment in the face of tragedy. He was once the most famous silversmith of the Navajos. Now he is sixty years old and his sight is so poor that he can no longer work with silver yet he smiles and seems happy as he carries water to the workmen.

I grew up with the impression that Indians are a stolid, unresponsive people but I discovered that they put on their poker faces for strangers and don't take them off until they like you. I found them on the whole, quick, sensitive and capable of seeing a joke. They enjoy a good laugh as well as anyone.

One day there was a discussion in the store as to who is the boss in the Navajo family. The trader turned to Charley Roanhorse to settle the point. "Oh yes, me boss," said Charley seriously, but added with a twinkle in his eye, "I think maybe so you better not tell my wife I say that."

By the end of the second month we had all of the stone work done and I was proud to have been able to take a group of raw recruits and turn out what promised to be a substantial and livable building.

I had a chance to borrow a rock crusher and my men cleaned up the rock scraps and ran them through the machine to be used in making concrete, without a word of complaint until two-thirty in the morning so we could finish with the crusher before it had to go.

Plumbers were sent in from Laguna. My men looked them over critically. A Navajo hasn't much use for a Laguna Indian and I half expected to find the plumbers scalped and cooked some bright morning but no one gave the initial war whoop so all went peacefully.

Once when I had spent the week-end at home, I returned to find that four of my gang had been to Gallup and brought back two gallons of bootleg liquor. Of course it is against the law to sell liquor to an Indian. One of them hid it in his barn waiting for payday. Another bunch learned about it, stole the liquor and got gloriously drunk. They were asleep in the chapter house all day Sunday.

Hosteen Nez helped me investigate the affair. The Indians were honest about it and told a straight story until they came to the chapter house. After that they said they didn't remember, which was also probably the truth. I told them that the next time there would be no more work for the offender. The government officials also got on the job and hunted out the Mexican who sold them the stuff and we had no more trouble on that score.

As there were no trained plasterers among my men, an Indian was sent in from the outside. He was a big husky fellow and brought with him an equally husky helper. Both came with their pockets full of cigars and mouths full of conservation. I could see that smoking and talking were all they intended doing. The plasterers could speak English but not Navajo so for two days I put two of my best workers and an interpreter with them.

My two Navajos watched them carefully. Finally I told my rhetorical plasterer that he wasn't getting the mud on the walls fast enough. He knew that plasterers were scarce, felt safe in being independent and said, "Maybe you'd like me to quit." "That's just what I was getting at," I answered. So he took his trowel, his hot air and his helper and left.

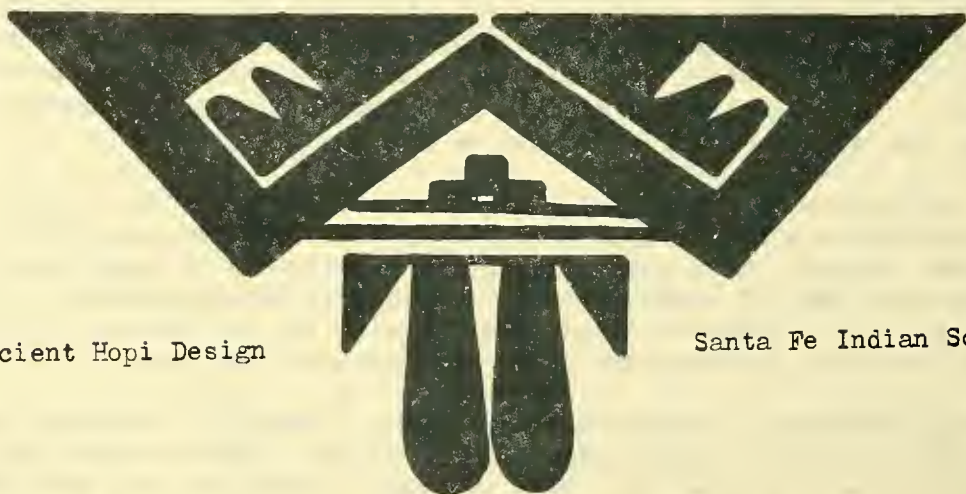
Hosteen Nez said, "They be good plasterers if they can forget prize fighting." "What do you mean? Are they prize fighters?" "Oh yes, both," said Hosteen. Well, I suppose that was another time I was lucky. Knowing the scarcity of plasterers and not wishing to hold up work on the job, I turned to my Navajo apprentices.

"Can you plaster this building?" I asked. Their faces beamed and an enthusiastic "Oh" was the answer. Four days later, when another trained plasterer came on the job, there was only a half days work left and even the new man couldn't tell where the prize fighters ended and the Navajos began.

Later I had a chance to recommend the new plasterers to another foreman where they earned five dollars a day and gave satisfaction. After the plastering came the carpentry. No Indian carpenter was available just at that time and there was a strong objection to bringing in white men unless it was absolutely necessary so I combined my supervising with actual nail hammering and with the help of two Navajos we got the doors hung, lock sets on and the mill cupboards set in place.

The coming of the painters formed the final chapter of my first experience of building for the Navajos. Before I started home for my Christmas vacation I told the men that Christmas is a time of peace and good will when people forget they have ever been angry with each other. Later in the day he came holding out a wriggling cottontail which he had caught in a lumber pile and saying, "Kissmas, Kissmas for you."

Now after a year has elapsed I learn from the trader that my school building shows no signs of coming apart and is really being used as a school. I look back on my sojourn in the Navajo country as a most interesting experience - like a glimpse into another world -- as though one could roll back the centuries and take a look at the primitive past.



Ancient Hopi Design

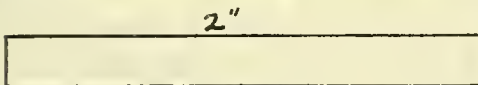
Santa Fe Indian School

M. TWOITSIE

HOW I MAKE A SILVER NAVAJO RING

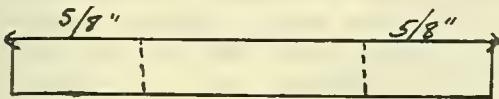
By Wilford H. Jones

I get my silver pounded out just the right thickness. If I have a guage I measure with that and otherwise I have to guess. I cut off a narrow strip of silver and cut it off about two inches or maybe less than that with shears.

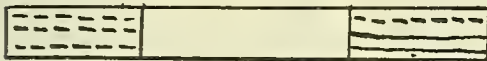


Shank →

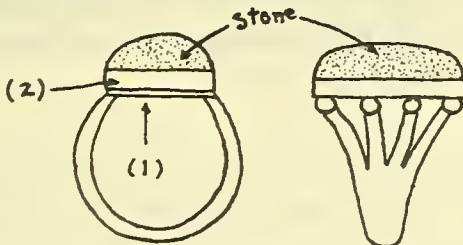
Then I use a divider to measure from each end, half or five eighths of an inch.



After I place the marks I use the same implement to divide it into three, four, five or more smaller strips.



These strips are called prongs and the whole two inch strip is called the shank. I take a knife and open out the prongs evenly. After that I bend them and am ready to put the plate on.

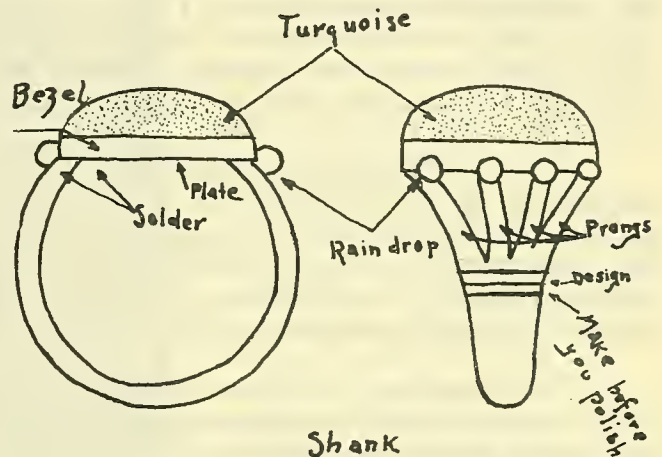


Arrow (1) indicates the plate and arrow (2) indicates the bezel which is tight and holds the stone in place

After I solder the plate on to the shank I put it in an alum solution and boil it for a few minutes to bleach the silver.

After this is done I mount the turquoise in the bezel and press the bezel tightly against the stone. Then I polish the stone with buckskin, and the ring is finished.

PARTS OF THE RING



A LETTER TO THE COMMISSIONER

By Alida C. Bowler

Superintendent of Carson Agency - Nevada

Dear Mr. Collier:

Subject: Fort McDermitt Council
Meeting.

I would like to tell you how happy I always feel after a meeting with the McDermitt group. They seem somehow to have a truly cooperative spirit and a feeling for the welfare of their people as a whole, which is sadly lacking, I fear, in some of our Indian groups.

The Indians at McDermitt are very appreciative of the things that are being done for them. They now have about 400 head of cattle. With the 26,000 acres of summer grazing land recently set aside permanently for their use and the hay ranch which is being purchased for them out of Indian Reorganization Act appropriations it will be possible to build their herd up to at least 1,200. They are looking forward to a gradual increase and I am sure will try to take the best of care of their stock.

One thing that pleased me very much indeed was the request made by the Tribal Council themselves without any suggestions from us that they be allowed to have a community garden this year. There is plenty of irrigable land in the old military reserve used for day school and agency purposes and we are delighted to assign a portion of that to the Council and the Indian people of that reservation for a community garden project.

When we got there Friday afternoon we found twenty-nine women and girls of all ages from first graders to grandmothers, working happily together on Indian handcrafts and some quilt making. This day school has followed our suggestion and on three afternoons a week have activities of genuine educational value in which persons of all ages participate. I believe that this is one of the best possible ways in which to break down rather than to build up those artificial barriers between the young and the old in the Indian communities. Mrs. Rose Warner, who has started these activities, is certainly to be commended highly for her work along that line this year.

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INDIAN ART EXHIBIT

The Gallery for Living Artists, in the Brooklyn Museum, Brooklyn, New York, recently made arrangements for an exhibit of paintings from Santa Fe Indian School to be shown March 20 to April 12. The exhibit will be one in a series of modern art exhibitions including those from many foreign countries.

LIVE STOCK PROGRAM ON THE FLATHEAD RESERVATION, MONTANA

By T. T. Farmer - Farm Agent

The early history of the Flathead Reservation relates a period of prosperity for a large number of Indian people who were here at the time and who engaged in stock raising, particularly cattle. With the advent of the white settler and the consequent opening of the reservation a large area of the reservation was taken for homesteading. The better portion of the reservation was fenced and farm land alienated from Indian ownership. The remaining grazing land was practically all allotted to individual Indians and the greater portion of this area was of very low grazing value. As a result of this movement the Indian stockmen were forced to reduce their herds and so curtail their operations that it was only a matter of time until we found only a few Indians with herds of sufficient size to produce income large enough for family needs.



Judging Live Stock

As a result of the reduced income from live stock the Indian sought employment from any source that was available to him, on or off the reservation. One source of employment that has been taken advantage of quite generally was the construction work under the Flathead Irrigation Project which is to be completed within a few months. Other sources of employment have been reduced during the depression until very few jobs are available except under the Emergency Conservation and Relief Programs.

The need for some program through which the Indian might be rehabilitated and again established in a self-supporting business was generally recognized for several years before any concrete plan was evolved upon a large enough scale to even approach a solution to the problem.

It was in the autumn of 1934 that a plan was worked out which promised to give all Indians who wished to enter the live stock business again to secure a foundation herd with no initial outlay of cash. When it became

known that cattle could be secured for foundation stock through the Federal Drought Relief purchases, the canvass was made to find out how many Indians wished to receive such cattle and they responded quite eagerly with the result that 2000 head, including 140 bulls were received and distributed to 245 different Indians. The only requirement made upon those who were to receive foundation stock was that they must be in possession of feed sufficient to care for them properly through the winter. Repayment contracts were signed which required within three years the return of one yearling calf for each animal received.

The next thing to be arranged was the summer grazing area. The best and most accessible portions of the allotted and tribal grazing ranges were selected and reserved for use of Indian live stock with the provision that those Indians using such grazing land be required to pay the appraised grazing rate upon the allotted land. In order to work out a satisfactory grazing program meetings of Indian people were called in each district to discuss the problems with the result that four live stock associations were organized and leases were given to the associations. Membership in the associations were taken by 105 Indians who owned about 2000 cattle. However, only about 1400 head of these cattle were grazed upon the association ranges.

The members were very optimistic early in the season about the plan that was under way for the purchase of approximately 130,000 acres additional lands that might be used from tribal grazing land. It was thought that a portion of the area to be purchased would be available for use in the autumn of 1935. When it was found that funds would not be available for the land purchase the Indian associations found themselves in great need of grazing land for late summer and autumn use. This situation was aggravated due to the extremely dry season which not only reduced the forage growth but developed a serious water shortage.

The water situation was relieved somewhat through the prompt response of the Emergency Conservation Work program. About 20 springs were developed to provide sufficient water to keep the stock on the ranges until early in October. At that time each owner took his respective cattle to his ranch and placed them upon reserve - native or stubble pasture, which in most cases was sufficient to carry them until December.

The cost of grazing land, range riders' salaries, and incidental expenses averaged from \$2.00 to \$3.00 per head in the different associations for the five months grazing period. It is believed that this cost is higher than it will be in future years because the ranges were not fenced and it was necessary to keep riders continually on the payroll for doing work that would not be necessary if adequate fences were provided. About five miles of fences were built last year by the associations and it is hoped that some 500 miles of fences which are still needed may be built under the ECW program.

One of the associations constructed a very serviceable corral for use in branding of cattle upon the range. Three very substantial corrals were built but not entirely completed under the supervision of the Farm Agent through the use of Work Relief funds.

The live stock program on the Flathead promises to develop rapidly during the next two or three years and in this time expansion must cease unless additional grazing land becomes available.

It is the most feasible program for the Flathead Indian and one in which he takes a greater interest than in any of the other agricultural pursuits. There is a need for the production of more hay but plans are under way to provide for this.

FOREST STAND IMPROVEMENT GOES ON DEEP SNOWS NOTWITHSTANDING

By R. H. Hellwig, Assistant Forester At Large

Winnebago Agency, Nebraska

In spite of sub-zero weather, snow and high winds, our crew of forty men carried on their work on the Omaha Reservation and last week sixty-five acres of cut-over land was covered. Most of this area had grown up with a dense covering of young copice and seedlings of post oak, black-jack oak, scrub oak, hickory and elm. All of these trees will be valuable for posts within a few years. This young growth is being thinned out so that the remaining trees will grow straight and a little more rapidly than heretofore. Slash is being scattered and laid flat to rot or is carried out as squaw wood.

In view of the adverse weather conditions under which the men work, the morale remains on a marvelously high level. They tramp all day long in eighteen inches of snow, often walking long distances to the timber because the trucks cannot get through deep snow drifts. Quality rather than quantity production is being stressed. When it is felt that quality is attained the next urge is for quantity. Frequently the men are called together for instruction and demonstration. What the men profit by these "get-togethers" is manifest in their work.

On the Winnebago Reservation our crew of twenty-five men completed thirty-seven acres of cultural work the past week, working under the same conditions as our Omaha crew. On Thursday the temperature was way below zero and a high wind piled up snow on the roads and trails. The men tried to shovel their way through to the timber but the snow drifted so fast they had to give up the job. On Friday, however, the men went back to the task of shoveling and finally made their way through. Only one day and a half was lost on this project. The men are certainly to be commended for their spirit and courage.

KINISHBAH

By Laura Murray

John _____, a White River Apache Indian, wanted to work on the excavation and restoring of the Kinishbah ruins as four or five I.E.C.W. Indians were already doing, but something held him back. He watched silently for many days. Finally Doctor Cummings, head of the expedition, moved into one of the twenty rooms that have been restored. On the morning after Doctor Cummings had spent his first night there, John broke through his reserve.

"You sleep there?" he asked. "Yes," said Doctor Cummings, understanding. "You no see nothing?" "No." "You no hear nothing?" "Well, you see plenty - you hear plenty - sometime." But that dark "sometime" never came. Doctor Cummings never did see anything or hear anything. And though John was never convinced that, so far from resenting having their treasures uncovered, the spirits of the "old people" were glad to have reverent newcomers restore their houses and reveal their story; other Apaches were and joined the excavators. By the end of the season twenty-five White River Apaches had worked on the project.

Kinishbah is one of the many hundreds of ruins left by the early peoples of the southwest. It lies in an inviting valley among the White Mountains of Arizona. As we came down into it from the wild heights to the west, it seemed a lovely place for a home. This was before we learned that it had been chosen a thousand years ago by a people who appreciated beauty. It is now dry, but it must then have been well watered and fertile.

The existence of this ruin has been known for fifty years, but its remarkable importance to the slowly increasing knowledge of the true early American life was not understood until 1931, when Doctor Byron Cummings, Director of the Arizona State Museum and Head of the Department of Archaeology of the University of Arizona, began work there.

It is important for two reasons. First, it proves to have been occupied for a longer period of time than were most of the pueblos now found in ruins, for at least four hundred years, from 900 A.D. to 1300 A.D., and shows several stages of the development of pueblo life. Second, archaeological study has shown that there were two quite distinct modes of living developed by the early peoples of the northern and southern areas of the southwest. Kinishbah lies at a middle point between the areas and shows striking resemblances to both. Was this perhaps some sort of great metropolis of the southwest, whither came people of all the nations, of the northern nations who made black-on-red or black-on-white potteries and the southern nations who made red-on-buff; of those who built the kiva, or sunken ceremonial chamber, for their religious rites, and those who used one of the rooms of the pueblo?

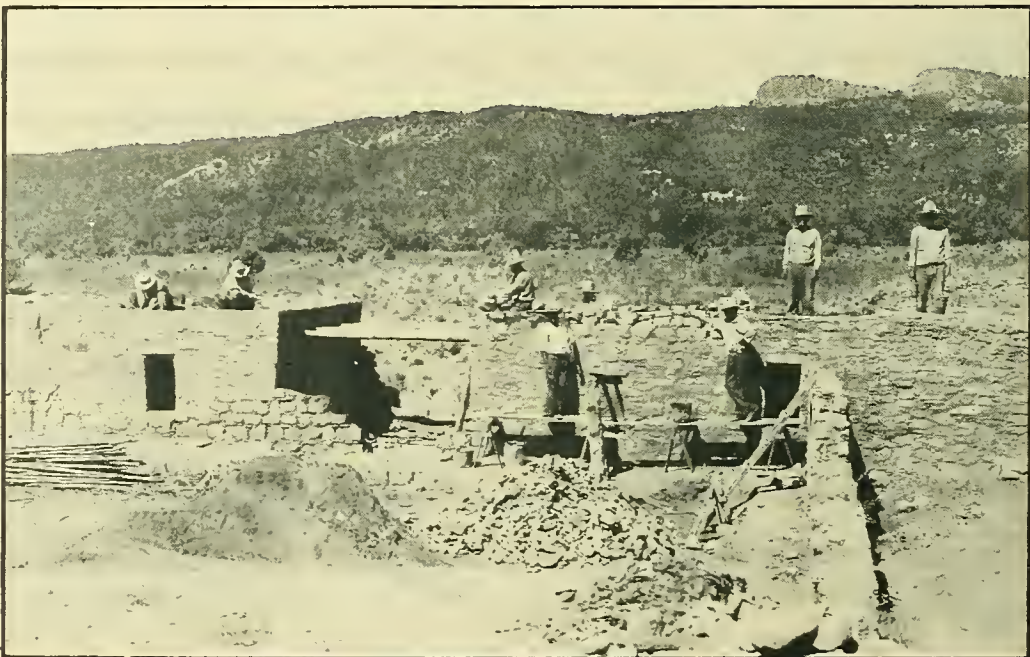
Kinishbah shows both kinds of pottery. It has also a chamber that was certainly used for religious purposes but was not subterranean, and another which was definitely sunken, definitely religious, but lacking in the other features of the kiva. Only further excavation and study can throw light on this strange amalgam, this prehistoric melting pot. But when that light comes, an important chapter in the history of the "old people" will have been written.

Is it any wonder that scientists are so keen that this work should go on?

For four seasons operations proceeded in a small way under the auspices of and financed by the Arizona State Museum, the actual digging done by the University of Arizona students. Doctor Cummings spent many weeks there each season. He likes the feel of a spade in his hands.

In 1935 the work became an IECW project, and much more was accomplished. Twenty-five Indians and twenty-six students worked in harmony, all interested in helping the earth tell the story of those far off times. They hope that the work may go on next summer to complete the excavation of one of the large groups of houses and the restoration of half of it.

And they hope - diffidently - that some day the federal government will make a national monument of it, build on it a small museum, and preserve for a long future this valuable legacy from a long, long past.



Restoring Kinishbah

THE DESERT PEOPLE

By Dr. Ruth M. Underhill

Consultant Anthropologist - Indian Service

When the white men first came to the southern Arizona desert (1678 is the most certain date), they found the Papago Indians exactly where they are now and where, the Indians say, they have been ever since they "came up from underground." Bean People, their neighbors call them and no wonder! In their short, torrid growing season their native beans, domesticated from a wild plant long before the white man came, will grow faster and more sturdily than any other crop.

The Papagos, themselves, do not use the name. They call themselves Desert People, to distinguish them from the Pimas, the River People. The two have the same language and the same customs though the Pimas, who met the white American in the gold rush days have forgotten many of the old ways which their desert brothers keep. The two belong to a huge group of Indians called the Uto-Aztecs, because it stretches from the Utes of Idaho to the Aztecs of Mexico. All of them speak languages more or less related, which makes students think the whole group once came from a common stock.

All of them must have wandered, but when the Papagos, the Bean People and the Pimas, the I don't knows, came to Arizona, no one knows. Their tale is that, when they came from underground, led by their god Elder Brother, they found a race of people already here, playing "all sorts of games" and speaking a language like their own. These were the Hohokam, the "all gone people", who built Casa Grande and the great Gila ruins. The people, Papagos and Pimas, drove them out with valor and magic and since then, as their tales tell, they have "Been happy on this dry land."

Until a generation or so ago, they lived almost as they had done when Elder Brother was "bringing them up like children." Their house was a dome of brush with a low door where the owner could crawl in and the enemy could be resisted. They needed no more, for the house was mostly for storage while their home was the whole sunlit desert. The house was furnished with a grinding stone where the virtuous housewife ground her native corn for many hours every day; with a mortar for pounding mesquite beans, with baskets for dishes and a huge porous pot for a water cooler. Native cotton made the woman's wrap-around skirt and the man's breechcloth, or perhaps it was deerskin, tanned by a hunter who had stalked his prey in the mountains, a deer head pulled over his own in disguise.

Sometimes "an Apache would jump off the roof of your house, yelling." Then the man of the house would reach for his bow of mulberry and his arrows of yucca stalk, tipped with obsidian. The Papagos, though they were people

of peace, were good fighters and many an Apache scalp is now reposing, decked with beads and buckskin, in a Papago warrior's basket, hidden in the hills.

Some two centuries and a half ago, while Massachusetts and Virginia were still young colonies, the first Spanish missionary came to the Papago desert. This was Padre Kino, the man who brought the Papagos horses, cattle and wheat. He it was who showed them how to farm in the manner of seventeenth century Spain, who first baptised them and with his successors, gave them their Spanish names. Papagueria was then a part of New Spain and the great missionary hoped it would be a highroad to that other possession, California. But the Spanish armies and ranchers found this remote outpost too far away and, except for the missionaries, who grew fewer and fewer, Papagueria was left to its own devices. So the Papagos made their own blend of Spanish and Indian customs. Their land was still a part of New Spain; when Mexico became a republic, they were Mexicans.

Then an unknown northern country, the United States, made a purchase from Mexico and in 1854, half Papagueria became American. The other half is still Mexican. The Papago feasts are still held which the northern Papago crosses the mountains to attend.

These northern Papagos are now speaking English instead of Spanish and using with their own native horsehair ropes, the plows and wagons ordered from American stores. But they still keep their beautiful native ceremonies, and their songs and oratory that bring the rain are among the most majestic in any Indian language.

* * * * *

WHO'S WHO

Margretta Dietrich, who contributed her article "Their Culture Survives" which appears on page 18 of this issue, is chairman of the New Mexico Association on Indian Affairs and former chairman of the Indian Fair Committee. She lives in Santa Fe. Mrs. Dietrich's article introduces a series of articles by experts on Indian affairs which will include discussions of pottery, weaving, sand painting and dances.

Laura Murray is a well-known educator and writer now on the Writer's Project of Arizona, collaborating with the American Guide. Laura Murray's article entitled "Kinishbah" appears on page 36 of this issue.

" A CANTEN WHAT IS "

(A Narrative Report on Camp Activities From Marquette Camp)
Great Lakes Agency - Wisconsin

By Benedict M. Guthrie - Camp Assistant

A year of service - unwavering, unselfish service, lies to the credit of Camp Marquette's Cooperative Canteen, as the calendar flips over this week, and the cooperation extended to the personnel by the enrolled men through their canteen thoroughly deserves our laudatory mention and sincere appreciation.

The canteen, operated by a committee of three enrolled men elected by the enrollment, and receiving the steadfast loyalty of the enrolled strength, has long been a powerful factor contributing to the social and recreational welfare of the camp, through the many services it has rendered through the use of its profits, its credit, and its cash funds.

Its profits have been used to buy recreational equipment - a piano; a pool table; complete with cues, balls, racks, triangle; a snare drum, bass drum and cymbals for the band; baseballs, bats, gloves, uniforms and cleats; a football, basket ball, tennis balls and ping pong balls, and two regulation ping pong tables are now under construction, the necessary material for which is being purchased through canteen funds.

Its profits pay for a weekly showing of sound pictures, fairly up-to-date releases, free not only to the enrolled men, but to anyone in the vicinity who wishes to attend, and these profits have, on occasion, brought in professional entertainers to give programs, including "Armand the Magician."

Canteen funds have purchased mouthpieces for the band instruments, and put the instruments in good repair, repaired the radio; given prizes for athletic and entertainment contests; paid for outside orchestras to play for our dances and supplied decorations and refreshments for dances, parties, our dedication and our "Field Day."

Not the least of its services was rendered when winter and its sub-zero furies caught us without clothing for issue - its funds financed every man in camp (150 men) in buying whatever clothes he needed and these funds are still being used to distribute army lockers and recently, to forward floral offerings of sympathy to the family of an enrollee who suddenly died.

The leadership taken by the committee has received the hearty co-operation of the enrolled strength, which has, in a sense, expressed its appreciation by keeping the credit losses on sales approximately \$2,900.00

so low that they amount to less than \$10.00, and these are all in cases of unknown address or death. This cooperation of the entire group may again be cited. When invited to enter a float in the Conservation Day parade of the Upper Peninsula State Fair, the entry they built during free time, depicting a scene from "Hiawatha", was so well done that it was awarded first prize among 47 contestants; the prize money being used to give a dance at the conclusion of planting operations at which approximately 200 guests attended.

Moreover, largely equipped with material purchased through canteen funds, and with these paying the umpires, our baseball team was enabled to play through a regular schedule last summer and lay claim to the Upper Peninsula CCC championship.

Thus, the operation and cooperation of the canteen has made possible many things which our limited recreational funds could not afford, and consequently aided materially in making the life of the camp, so far from a city with recreational facilities, decidedly more pleasant.

And so we say "A Year of Service and our sincere appreciation."

* * * *

BASKET MAKING AMONG THE UTES

The Allen Canyon Utes have built up a reputation for themselves for their basket making. This art has been going on for years. The Navajo discovered this basket and immediately adopted it for a medicine basket, thus a market was made for it.

These Ute baskets are of two sizes, the smaller and the larger. The smaller one is used for a medicine basket, while the larger one is used as a wedding basket from which a corn meal mush is served to the bride and groom and guests. The baskets are woven from willows and carry an Indian design.

The older women are the better weavers due to experience. The Allen Canyon Utes are the only ones in this jurisdiction to hold to the old tribal custom of basket weaving.

Due to erosion and over-grazing the willows used in their weaving are becoming scarce. This type of willow is to be cultivated near the Indians' immediate location in order to encourage them in this very worthwhile craft. Weaving is to be encouraged as a means of self-support. One of the better weavers is to be chosen to instruct younger women in this art.

The goal for this year is to have these women weave about 550 baskets. Mr. E. Z. Black of Blanding, Utah is sponsoring this project.
Reprinted from the Consolidated Ute News.

INDIAN STORIES AS RELATED BY ANDREW KNIFE AT PINE RIDGE RESERVATION, TO THE BOYS AND GIRLS OF THE FIFTH GRADE AT OGLALA COMMUNITY SCHOOL, SOUTH DAKOTA*

*The teacher, an Indian girl, took the stories down in shorthand. Mr. Knife is an employee at the school.

My First School Days At Pine Ridge

In 1881, a long time ago we was come back from Canada. We hear white man gonna take children to Phoenix, Arizona, and some more boarding schools. Children die in those schools. We all scared so we run to creek and hide. We stay in brush all day - pretty soon we get hungry. We pick someone to go see if that white man gone. That way they no catch us for a long time. Pretty soon I get caught by Indian policeman. When I come to school my hair long and braided. My face painted red, blue and yellow. Red blood stands for wounded in battle. Blue represents grey horses. Yellow stands for yellow horses my father got in battle, that's why I paint. I have blanket and moccasins on. Police take me to boy's building.

Man he say "Sit down" and cut all hair off head, just leave little bit. Gee I feel 'barrassed so I cry. I feel head and it feel like all gone. Big boys bring in looking glass. They tell me to look and make fun of me. When I put on shoes - hurt feet, I want moccasins back. They give to me citizen's clothes. Coat too long, sleeves long. I hold hand over head and won't look up. Bell ring, they take hold of hand and take me to dining room. I ain't got no hair so I cry. Boys I know before come here and punch me and say "Stop crying." Bedtime come, boys take me up stairs. I never see room before and bed looks good. I head bell ring in morning. I was scared and nervous like coyote. I run outside. That day they take me to school again. I hold my hand over head all day. I feel so bad I just cry all time. Pretty soon I was sick I never eat.

Way we live is entirely different. Just tipi, fire in center, open at top, smoke go up.

On Learning To Speak English

When I first come to school I can't speak no English. Only few mixed bloods they speak English. Some Indian women marry white soldiers and their children learn to speak from their fathers; fathers they be best teachers. When we come to school, teachers talk all time and we get tired listening, so we tell father we can't understand her. Father he say listen to what

teacher say and say everything she say. He say that we learn how to talk. Next day teacher say "Sit still" so we say "Sit still." Pretty soon she say "Stand up" so we say "Stand up." Teacher get mad and she holler "Shut up" so we holler "Shut up." That evening teacher take us home and tell father children won't behave. Fifty years ago that what happen when we first start to school.

Naming A Boy

When new boy come to school, teacher say, "We give you English name; what do you want to be called?" Boy, he stand there and pretty soon he say, "I hear Susie good name, that what I want." Teacher say "No, that be girl's name, can't have that name." Then boy, he say, "How 'bout Jesus?" "No, that be white man's Great Spirit. I call you Andrew."

On The Battle Of Wounded Knee

I was schoolboy at time of Battle of Wounded Knee. Pine Ridge School was across creek from where it is now. All us schoolboys were reciting at blackboard. All at once we hear noise of cannon ball. It go like this, who-oo-oo. Someone open school door and bring note in. Teacher say to us "War over at Wounded Knee." She go over to blackboard and write "December 29, 1890, today war, big battle with Siouxs." Pretty soon door open. Children's folks come, they say to their children, "You come, you come." Ten thousand soldiers, cavalry be camped all over Pine Ridge. Lots of Rosebud Indians be camped all over hospital hill, clay hills, creek and Red Cloud's house. We all run out of schoolhouse. We hear guns shooting. Our eyes open wide, everybody quiet and we all 'fraid. Some children be crying. We see Indians go off to hills and the soldiers be down by the creek. It was very nice day, they was no snow. Lots Indians pull out for battle. Pretty soon we hear lots Indians got killed - maybe two hundred. Sixty-five soldiers get killed. These Indians don't belong to Pine Ridge. They are from Cheyenne Agency. They say trouble first start over Ghost Dances when Sitting Bull and Big Foot killed.

Smallpox

Indian man, his name Smallpox 'cause he been sick one time. He is good man, real good man and work hard and make some money. He feel so good he go over to visit Crows. He feel very proud so he send telegram to agent. He send it from Rushville and say "Smallpox, he come." Man he use hands on typewriter machine and write what he say. When agent get telegram, he real scared and send policeman to edge of reservation to keep Smallpox out. Indian policeman they meet Smallpox and they say, "We don't want you, agent say to camp outside on reservation. Smallpox don't understand and he camp two weeks

and pretty soon he almost starve. He stand in road and holler to his friends. They go tell agent he named Smallpox. Agent say "Come."

How The Old Sioux Lived

A long time ago, Indians had no reservation - just roam. Roam in different states, Montana, Nebraska, South Dakota and all along Missouri River. They bring beaver, coyote, buffalo and rabbit skins to trade for blankets and some food. Pretty soon buffalo all gone. Indians they raise cattle and horses. They draw rations, one beef for every thirty persons the 28th day of the month. Siouxs camp all around Pine Ridge once every month. Everybody get little money.

Grandpa Knife's Advice To Fifth Grade

"Learn how to listen to your teachers. Main thing is to learn how to listen. Hold self so won't be nervous. Take hold of yourself. Teachers know what is good for you. Old folks do too. You children good, all you call me Grandpa. I like you to call me that."

* * * * *

CLIFF DWELLERS HAD HOMES IN RIVER BANKS

High up in the steep cliffs along the Rio Grande and the Rio Colorado dwelt an ancient tribe of Indians. Their homes were caves in the solid rock of these cliffs and were sometimes as much as two to three hundred feet from the ground. The paths by which they were reached have now been almost entirely destroyed by the crumbling rock, so that to an observer these strange houses seem far beyond the reach of a human being.

These homes of rock were sometimes two and three stories high, and consisted of many rooms. The fact that they were so high up afforded the cliff dwellers protection against the wild beasts and the neighboring Indian tribes. The rooms were cut out of the solid rock and the doors and windows were covered with skins and blankets and had wooden lintels. The walls were covered with crude drawings of animals and people.

The dwellers in these stone houses lived by hunting and fishing. It is not probable that they lived by tilling the soil because the surrounding land is barren. They were especially proficient in the making of blankets and beautiful pottery, and the Pueblo Indians, who are direct descendants, are still noted for this art. Reprinted from Girl's World.

EMERGENCY CONSERVATION FIELD MEN IN WASHINGTON FOR CONFERENCE

District Supervisors and Production Coordinators from the field offices gathered in conference recently to give consideration to the Indian Emergency Conservation program details for the period ending March 31, 1937. Commissioner Collier and Assistant Commissioner Zimmerman generously gave part of their time to the meetings.

The opening session was called by D. E. Murphy who spoke encouragingly concerning the opportunities for continuation of Emergency Conservation Work. A letter from Director Fechner was read, which indicated that the Indian participation in this emergency program is worthwhile. Allotments to continue the program to the end of the present fiscal year, June 30, 1936, have already been sent to the field.

After this preliminary session the conference plunged itself into the details of the program making, projects and organization. Under the direction of Production Supervisor, J. P. Kinney, the afternoon session was devoted to a detailed study, first of setting up the projects and continuation of the present program to the end of the fiscal year, and then to the setting up of the following nine months' activities.

George Bixby of the Washington Office explained the method of purchase of heavy equipment and supplies. Recommendation was made that future requisitions for machinery, equipment and office equipment should go through the district offices for consideration before final approval is granted.

A session was devoted to the study of personnel appointments, releases and the details in connection with ratios of supervisory positions to the number of enrolled men. Mr. A. R. Paquin explained procedures. Mr. Dickey, from Mr. Fechner's office gave a short talk on personnel ratios, which was much appreciated.

Mr. R. M. Patterson, Educational Director for ECW discussed his program of activities for the non-working hours. Job training was emphasized as was the Red Cross First Aid standard course and life saving which is to be given to all supervisory personnel including leaders and assistant leaders. Safety was stressed. Emphasis was placed by Mr. Patterson on the fact that Emergency Conservation is an important part of the total picture of Indian activity. The I.E.C.W. are members of the reservation team and their objectives are identical with that of the Indian Service itself - that object being reaching toward self-supporting Indians on self-sustaining reservations. It is the objective this year to place even larger emphasis on educational, recreational and other welfare activities and the cooperation of all persons associated with the ECW in any way is expected.

Mr. Ballantyne discussed accounts and statistics, explaining the necessity for the various reports. Mr. Brown discussed radio.

Others present were: Mr. Wathen and Mr. Fortier of the Irrigation Division; Mr. Marshall of the Forestry Division and Mr. Montgomery of the Extension Division.

* * * * *

A LETTER TO TOM C. WHITE AND O. H. SCHMOCKER FROM JOHN COLLIER

Reports have drifted in to me indicating a feeling of uncertainty and perhaps a kind of depression of morale exists among our E.C.W. forces, due to uncertainty as to the future of Indian E.C.W.

I wish that you would convey to all of the men an opposite kind of feeling. First, as to the matter of E.C.W. future: Technically speaking, we have never known about the future of E.C.W. more than six months ahead, and that is the situation now. But I have never met one individual, in Congress or in the Executive branches, who is not convinced that CCC and ECW ought to go on. So I do not think the uncertainty is very great.

But then, second, I would urge that this uncertainty, if it did exist, ought not to be a reason for depressed morale. ECW has come into the situation as an almost predominant factor in the unbuilding of the Indian lands, the creation of an economic foundation for Indian life, the demonstration that Indians are good workers and the organization of the Indians. That effort toward salvaging the Indian and creating an economic environment for him certainly will go on, and in that effort the ECW undertakings are an indispensable part here and now.

The whole world is living under the shadow of uncertainty, and I expect that shadow will not be lifted while we are among the living, but we all know that the world is not going to "go up in smoke", and we have to find out how to be comfortable and efficient amid this incurable uncertainty of things as they are.

Please convey to the ECW men that at any rate we in Washington are well satisfied with what they are doing, and that we are depending on them to carry on.

* * * * *

ECW as well as the Indian Service has suffered a distinct loss by the death of two of its valued employees, William Brostrom of Billings, Montana, who was killed in a motor accident March 13; and Henry Rieger of the Mission Agency, California, who died suddenly of a heart attack on March 18. The loss of these two able men is keenly felt by both the Indian Office and their fellow employees.

INDIAN REHABILITATION PROJECT HAS PRODUCED A SUCCESSFUL POULTRYMAN

By Clyde G. Sherman, Farm Agent

In Charge McCurtain and Wilburton, Oklahoma, Rehabilitation Projects

Walker Davis (one-half blood Choctaw) after a discussion with his Farm Agent decided to go into the poultry business, so with the money he had saved while working on Indian Emergency Conservation Work, he purchased 125 pullets on September 1, at seventy-five cents each, making a total investment of \$93.75. He built a poultry house from old lumber found on the reservation and covered it with roofing paper at a total cost of \$15.00

Accurate records have been kept of feed costs and egg sales, as all feed had to be purchased at local feed stores. The net profit over feed costs from egg sales from September 1 to February 1, was \$104.70 or an average monthly income of \$20.94.



Davis thought during the first few weeks that his pullets were eating so much feed that he would never be able to feed them, but through the encouragement and advice from his farm agent he kept feeding. Soon the pullets started laying and he became interested. Now he religiously carries out a daily feeding schedule and his hens have averaged 50 per cent production since October 1. His wife who is shown in the picture is proud of their

poultry and takes great pride and interest in them, and when Davis is working in the field she sees that the hens receive proper food and care.

Davis states that he realizes that he doesn't know much about the poultry business but believes he can learn and says that he likes it better than anything he has ever tried.

* * *

FROM IECW REPORTS

Construction Of Dams At Pota-
watomi (Oklahoma.) We have two
small crews at work constructing
permanent check dams and doing re-
lated gulley control work in this
area. The erosion control work on
37 is remaining idle at the present
time, but the men are making great
headway on the impounding dam fill.
We are also doing additional work
on the fill under 38. The fill is
being raised and additional riprap
work will be done as soon as possi-
ble.

These impounding dams are a
wonderful sight for a drought strick-
en section of the country because
all of the snow that fell this win-
ter has thawed and the dams are
filled to capacity. We are working
a crew on our forest stand improve-
ment project also at this time and
judging from the looks of things at
the moment this project and others
of similar nature will prove the ben-
efits of E.C.W. within a few years.
P. Everett Sperry.

A Splendid Spirit Displayed By
The Yavapais At Truxton Canon (Ari-
zona.) The Yavapais have been doing
excellent work on their reservation
near Prescott. When their funds be-
gan to run low and it was seen that
the projects would exceed in cost
the amount of money allotted, they
got together and agreed to work for
nothing in order to complete some
of their projects. The Yavapais
seem to be grateful for what little
the Government has done for them.
The Yavapais have not had the breaks

that some of the other tribes of the
Southwest have received, but they have
not lain down and waited for someone
to take care of them. They are am-
bitious enough to try and make their
own way. Charles F. Barnard.

Fire Hazard Reduction At Red
Lake. Favorable weather again greeted
us to start the week. Occasional rain
accompanied the warm weather. From
all indications spring is just around
the corner but the snow plow was
pressed into service once more.

The crew worked on trail side
fire hazard reduction Monday. The
crew made great strides considering
the weather. Tuesday was also spent
on the same project. By Tuesday the
weather began to take the upper hand
as rain during the night softened the
snow that broke down under the truck
load, making travel hazardous.

Trail side clearing was done on
the Gurneau Lake trail Thursday, Fri-
day and Saturday. This trail is com-
paratively near camp.

The Cat 70 and grader (snow plow)
cleared fifteen miles of truck trails
this week. Trails are being made
passable to reach new projects.

Leisure Time Activities: Games,
radio, safety first aid classes.
Joseph Graves.

Hard Workers At Consolidated Chip-
pewa (Minnesota.) Reservation boundary
line trail was completed this week with
the exception of putting in some of the

mile posts. This crew did good work in spite of the hardship connected with this work. They walked from three to five miles to their work in three feet of snow. The noonday meal was carried to them in pack sacks.

The crew building the log cabin at Little Fork Station is the busiest crew on the job. When we first arrived at the station I thought I had landed in the midst of a flock of woodpeckers. Some were chopping, some were hewing and some were chipping with chisels and mauls, cutting notches to fit each log in its place. This cabin when finished will be one of the monuments left by the IECW long after this program is discontinued. William Coffey.

Work On Truck Trail At Five Civilized Tribes (Oklahoma.) The work on Choctaw truck trail has been progressing in fine shape this week. We have had fine weather for work. The clearing and grubbing has been slowed up to some extent due to the large trees and rocks that have to be shot out.

The grading crew has been turning in some mighty good work this week. They have completed about two miles of road up to date. Their work has been along the places where there isn't much ditch cutting or filling in to be done.

The culvert crew have had a fine week for building and have taken advantage of it by completing one culvert and starting another. This crew has been doing some exceptionally good work and all are interested in their work. B. C. Palmer.

Beetle Control At Warm Springs (Oregon.) Beetle control the past week has been very good compared to the average amount of men they had working out in the field and the condition of the roads and the bad weather that we have been having. The treaters treated 77 trees over an area of 770 acres with a total of 98 man days treating.

The spotters worked over an area of 200 acres spotting 20 trees with a total of three man days spotting. Dowd Franklin.

Truck Trail Construction At Hoopa Valley (California.) Crew working on this project cleared right-of-way for the truck trail. The crew worked in a thick grove of fir during the week and made excellent progress. Much interest is being shown in this project by the Indians down the river as it will be the first time a trail has been built to their allotments. Many of the fields are reached for plowing and so forth by narrow trails through the woods at the present time. Peter C. Beaver.

A Lonely Project At Cheyenne River (South Dakota.) The men working on this project seems to be getting wilder and more shy than ever before. In fact we have a difficult time locating him at work as he has been working so far from anyone and anywhere. We generally stand on a hill and watch for a wave in the willows to locate him at work. However, he is making nice progress on cutting and tying willows for riprap material to be used on reservoirs built in that district. Leon P. Poitras.

The men worked harder this week in order to finish the clearing of the

trees in the dam site and lake area. Many of the men, while cutting down the trees stood knee deep and hip deep in water and soft gumbo. The men finished cutting down the trees, however, they did not quite finish hauling the fallen timber above the water line. Leon P. Poitras.

Basket Ball At Great Lakes (Wisconsin.) Variable weather was again experienced this week. Most of the mens leisure time has been spent at the Indian School gymnasium in the evenings where a basket ball tournament is in progress; some of the men being spectators while others are taking an active part in the games. The IECW team defeated the school team Thursday night, causing the first loss for the school team which has heretofore been in undisputed possession of first place in the race for honors and giving the IECW a tie for first place.

A great improvement is being made in the housing facilities of the camp buildings. Wallboard is going on and paint is being applied where needed. We believe the men will take pride in the camp. They will certainly have reason to. Joseph Hall, Leader.

A Worth While Project At Eastern Navajo (New Mexico.) We moved back from Ramah on February 26 to Crownpoint, staying there over night, and the twenty-seventh we located at southeastern part of Smith Lake. We are repairing reservoir for stock and dipping sheep. The Indians are sure glad that this reservoir is being built up again so we will have water for our cattle and ship and for dipping this coming summer. When the rain comes again they will

have enough water. They are thankful for the work and hope they will have more work in the future. The Indian chief sincerely appreciates the work for his own people. Jimmie Saunders.

Tree Surgery At Winnebago (Nebraska.) The tree surgery crew was increased in order that we might take full advantage of the fine weather which prevailed throughout the week. Our men have done unusually well, considering the fact that none of them is an experienced tree trimmer.

All the cottonwoods and a number of box elders are all to be removed. A large portion of this has already been accomplished. The age of the trees is estimated at seventy-five years. According to the older Indians they were planted about 1870. R. P. Detling.

Report From Shawnee (Oklahoma.) Working conditions this week were unusually good, both as to weather and the morale of the workmen. A new crew of workmen went on duty, and while there were a few inexperienced men in the crew most of the men that came to work have had previous experience. On the whole we made very satisfactory progress in our work.

We went to work on the other end of the terraces the first of the week. The baffles we are now building will be smaller than the ones on the other end of the terraces. This will enable us to build the baffles faster. Orlando Johnson.

Truck Trail Maintenance At Mission (California.) Men are busy repairing truck trails and burning brush and debris. We have had considerable rain the past few weeks. R. A. Wahr.



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